THE

PACIFIC EXPOSITOR.

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OUR EXPOSITOR.

YES, shall we not, kind reader, say, OUR? We frankly invite you at least to a union and copartnership with us.

OUR motto is, *let there be light;* away with all bigotry and cant; let Bible truth be poured as a flood all over the land—let there be bold, thorough and manly discussion; and let every family have a religious weekly paper, and a religious monthly magazine. The multiplying of newspapers and magazines will at least increase the number of readers of religious writings, and this must have a good effect on the public mind. The religious monthly cannot properly be considered in any way as a rival or antagonist of the religious weekly, or daily newspaper. It has its own sphere, and for ourselves it is the style that we feel called upon to undertake. And every section of our country, and every part of our Zion should have its newspapers, schools and magazines. While we shall as we trust we have hitherto done, most scrupulously avoid all personal abuse, and be ready to do full justice to all men, we are determined to make the EXPOSITOR more and more, if possible, a reflector of the Word of God, and of such truths drawn therefrom as the times seem to call for. We believe in the inalienable right of private judgment, the freedom of speech and of printing, in full and thorough discussion, and we are resolved, God helping, to maintain our own independence of mind, and the royal Supremacy of Jesus Christ, as Head

over all things to His Church, which is His body. But we do not believe that a public teacher, or even an editor, is justly chargeable with any want of courtesy, or catholicity and public spirit, because in all honesty he earnestly sets forth the doctrines and opinions which he himself believes with all his heart. It is no part of a gentleman, much less does it belong to a Christian, to cover up the most intense sectarianism under a neutral flag, or a sham profession of liberality. The most tolerant of contrary opinions are those who have the most confidence in their own, and the most accurate knowledge of human nature, and the deepest experience of their own hearts.

Now, will each of our friends help us a little in extending the circulation of the EXPOSITOR? No one denies the value of a religious monthly as the ally of the pulpit and of the Sabbath-school, and the advocate of a thorough system of education. We are not able to employ traveling agents. In this State the expenses are too great. We believe that it may be said that the cost of traveling agents for newspapers and magazines on this coast is about *one* dollar out of every *three*, and for monthlies perhaps *two* out of every *five*. That is to say, it costs *one* dollar to collect *three*, or *two* to collect *five*. Now if we could have a little aid from each of our friends we could save all this expense. No great enterprise can be carried on without the aid of friends, and it is little by little this work is to be done. God has so blest us that we shall be able to complete the present volume without being one dollar in debt, although from present appearances, *quite a number of our subscribers seem not likely to remember that our terms were strictly in advance till the year has closed; still we shall complete our first volume without being in debt.* But we desire to extend our circulation, and to be able to distribute many copies gratuitously among the poor, and to the sailor, and to the soldier and the traveler.

The Editor is also sole proprietor of the EXPOSITOR, but not one dollar received for it is appropriated to his private use. Its circulation will be extended gratuitously through the mines and elsewhere, as the door opens, just as fast and as far and as widely as its receipts will allow. We are doing what we can, and God helping us, shall continue to toil with all our might to promote right principles, independent thought, and free discussion, and especially the knowledge of God's Word and of the way of Salvation through Christ. Will you, then, kind reader, whoever you are, if you think well of our EXPOSITOR, assist us? We cannot send an agent to ask your aid. Will you not subscribe yourself, and then get another subscriber to join you? If so, *five dollars will*

pay for you both one year, if the remittance is made *in advance*. Only *two dollars and a half* for such a magazine as the EXPOSITOR, in California, is really below cost. Address all letters of every kind to the Editor, REV. DR. SCOTT, San Francisco, California.

OBJECT OF THE APOSTLE'S PRAYER.

AN EVENING DISCOURSE IN CALVARY CHURCH, BY THE EDITOR.

THAT ye might be filled with the knowledge of his will in his wisdom and spiritual understanding: That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.—*Col.* i; 9, 10.

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THE EXCITING motive — *for this cause* — as stated in the previous verse, was their faith in Christ and their love to God and affectionate regards for him as a servant of Christ. Accordingly the apostle's great desire for them was that they might attain to a more distinct, clear, operative or practical knowledge of the mind of God in Christ, and be more fully conformed to it. And this increase in the knowledge of God's will, was all the more desirable, because that they knowing it more fully, would not be so easily led away by the false glosses and colorings of those teachers that were so busily engaged in opposing the doctrines of the apostle. In giving thanks therefore for the Grace of God displayed in the Colossians, our apostle adds his prayers for their progress in the knowledge of Jesus Christ. The fanatical teachers among them were

trying to persuade them that Christianity was to be made more complete by adding Judaism and philosophy to it. On the other hand, Paul asserts that Christianity was a perfect system, was sufficient of itself and could not be improved, and that instead of adding to it, or mixing with it any other system, they should strive only for a more perfect knowledge of it. His prayer, therefore, was that they might be filled with divine knowledge — that is, the knowledge of God, of his precepts, and especially of the glorious way of salvation through Christ.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

This verse continues and amplifies the preceding. The apostle says that he did not cease to pray for them that they *might be filled with the knowledge of his will in all wisdom and spiritual understanding — increasing in the knowledge of God, and be strengthened with all might, according to his glorious power, and be partakers of the inheritance of the saints in light.* The great object prayed for here is an increase of holiness — that their manner of life might be *worthy of the Lord unto all pleasing;* and then, we are told in what this increase of holiness should consist, namely: in doing such things as were pleasing to God — according to his will — and in doing them abundantly — *being fruitful in every good work* — and by growing in the saving knowledge of God. And in the following verses, he proceeds to show that in this way they were to be strengthened with all might, and be patient and joyful even in suffering, giving thanks to God, who hath made them meet for the inheritance of the saints by delivering them from the power of darkness, and translating them into the kingdom of his dear Son. There is a beautiful gradation here in the terms used for expressing the subject matter, in which the apostle prayed for their advancement. The knowledge, will and wisdom of God are put in opposition to the ignorance, false wisdom and philosophy of the Judaizing and fanatical teachers that were disturbing the Colossian Church.

The walking of the *tenth* verse is derived from an effect of the knowledge of the will of God. The participles of this verse are not without their force in its interpretation: *bearing fruit, increasing* and *strengthened*, all depend on the verb, *that ye may be filled. Walk* indicates the end and tendency, and the meaning is, that their life and conduct might be worthy of the religion they professed. And the way to maintain such a *walk* is pointed out in the following clause, namely: by perseverance in good works, by firmness and patience under trials and a sincere adherence to Christ as the only Mediator.

In verses 9–11, we have the apostle's prayer in two parts: what he prayed for, and what he gives thanks for in behalf of the Colossians. He prays that they might have knowledge, holiness and strength under suffering; and he praises God that they are made meet for the inheritance of the saints in light — by being delivered from the power of darkness and translated into the kingdom of his dear Son.

I. We are taught here that knowledge is desirable — that it is our duty to desire and seek after higher degrees of knowledge, especially of divine things — and the object for which we are to grow in knowledge is not that we may be "puffed up," and feed our pride, or make our superior attainments a substitute for inward grace: but, that we may be able thereby the better to serve God *unto all pleasing, being fruitful in every good work. Filled with the knowledge of his will*, and *increasing in the knowledge of God*, are expressive of the *kind* of knowledge we should seek after, and declarative of our duty. The knowledge to be sought is the knowledge of God *as revealed* — of His will as revealed in the Scriptures. This knowledge is the highest attainment of man on earth. It makes him happy here, and fits him for the service of God in heaven. It is our duty and highest interest then to use the best means in our power to increase our knowledge of spiritual things. We are not to be content with a hasty or partial knowledge of it, but to be *filled* or replenished with the truth as it is in the Scriptures. We should not be as a vessel which has merely a few drops at the bottom, but as one filled up to the brim with the heavenly doctrine. This fulness of knowledge in the will of God is to be acquired chiefly by frequent meditation upon the Scriptures, and by comparing one part with another; by using the proper means to arrive at a right interpretation of the *written* Word of God. We are to be filled not with the secret will or eternal purposes of the Creator. They belong to Him. His REVEALED will is for us and our children and the stranger that is within our gates. In our Sabbath-schools, Bible-classes and by the public exposition of the Scriptures, we are furnished with most valuable helps for understanding the Bible. Every family and Bible-class should be supplied with a Dictionary of Bible antiquities, and with a geography or atlas of the Holy Land. In reading the Word of God, we should strive to throw ourselves as much as possible into the times, scenery, circumstances and nationality of the writers of its respective books. By so doiug, we shall obtain a vividness and freshness of impression that cannot be otherwise reached. The knowledge of God is not to be confounded with

the inventions, traditions and doctrines of men. The will worship, disputes and subtile philosophies and superstitions of false teachers are not to be substituted for the will of God. The word KNOWLEDGE here seems to mean true, great and ample knowledge — the knowledge of the Divine Being, of his attributes and works, and of the scheme of sovereign mercy as revealed by Moses and the prophets, by Christ and His Apostles. The apostle's prayer, then, for the Colosssians was that they might be *filled* with, and even *increase* in this knowledge, that they might *walk worthy of the Lord.*

II. *Worthy of the Lord*, signifies becoming conduct as professors of the true religion. In the knowledge and conduct of a child there is a fitness becoming childhood, and when his whole demeanor is proportionate to his age and circumstances, we say, he is an accomplished child. And the same remark is applicable to all ages and circumstances. *Worthy* is not used here in the sense of deserving or meriting. For our goodness extendeth not to God. No man can redeem his own soul. We cannot purchase any thing from God ; nor claim his favor as a *quid pro quo* for any thing we can either do or suffer. Works of supererogation are therefore impossible. No creature, saint, angel or Pope has a surplus of grace that can be transferred and made available for another. *Worthy* is used by the apostle then in the sense of *fitness* — *meetness* — such conduct as was becoming converted Colossians. But how were they to manifest this *worthy walking?* By an intelligent, firm purpose of heart to obey all God's commandments. They were to take pains to know what the Divine commandments required, and then strive diligently, and perseveringly to do them. The Christian's life then is a walking worthy of the Lord. That is, as Burkitt expresses it, a " worthiness of meetness — as when we walk as it is meet and fit for persons professing godliness to walk — when we walk ' as becometh the Gospel of Jesus,' in obedience to his precepts, and in imitation of his pattern. In the expressions — " walk worthy of the vocation wherewith we are called " — and " bring forth fruits worthy of repentance " — the word " worthy " is used in the same sense as here, and means — what is meet.

To walk worthy of the Lord is a summary of Christian character. It is to have the same mind that was in Christ Jesus, to believe what He believed, and imitate His obedience, and to be like Him in charity, zeal, humility, love, fortitude, patience in suffering and in prayer for the salvation of men and the glory of our Heavenly Father.

III. *The Christian's life is a walk.* — It is a steady progress toward a heavenly country. There is but one way leading to that country — "the king's highway of holiness." — And the wisdom and spiritual knowledge which we acquire from the revealed will of God and the illumination of His Spirit, are to enable us to find this way of holiness, and to distinguish it from all by-paths. It is plainly implied in the apostle's prayer, that he did not consider the Colossians as having attained the perfection of character that was within their reach. He prays earnestly in the ninth verse that they might have the benefits of a more perfect knowledge of the Truth of God; and in the tenth verse, that they might *increase* in personal holiness; and in verses 11, 12, 13, that they might be faithful unto the end and be received into the kingdom of glory. And this is still the sum of every godly pastor's prayers — the desired end of all his efforts and toil. The apostle did not pray that the Colossians might come to a knowledge of the Gospel. This they already had. He prayed that they might be *filled* with it. That is, might understand a greater number of its subjects and have higher degrees of perfection in the knowledge of such parts of it as they had already received. Some men have a greater versatility of talent and a wider horizon than others: some men limit their researches and efforts to a few subjects, and spend their strength in attempting to get accurate and profound views of them. But it is evidently the best way to take a wide view and be as accurate as possible in every part of it. The apostle's prayer doubtless means that he desired the Colossians to have a wider scope, and a more comprehensive view, and clearer impressions of the WHOLE GOSPEL. As walking worthy of the Lord was a something very different from a walking as the men of the world do, so he desired that they might go on to higher degrees of Christian knowledge and character, and be made to differ from themselves by surpassing themselves. It was consistent with the laws of the human mind, the desires of the human heart, the nature of Divine truth itself, and with the province of the Spirit of God to teach them more fully the whole truth as it in Jesus. As the bright shining of the sun in the firmament fills the whole world with light and heat; so would he have them to be illuminated by the Sun of Righteousness, that they might know and rejoice in the whole revealed Will of God for their salvation.

IV. *Worthy of the Lord unto all pleasing*, directs us to the end of Christian duty. It is not that they may please themselves, or their fellow men; but the Lord Christ. It is still true, that it is "better to

obey God than man" — His will is the supreme authority. The scope and end of every thought, purpose and motive should be to please God. "And though we cannot," says Bishop Wilson, "do this as we would wish, on account of the remains of indwelling sin, daily temptations and infirmities, and the frailty of the flesh, yet this will be our main intention and primary purpose. Like a traveler, our steps will be directed, and our face turned steadily this way, though we may not always so much as we might, keep our minds fixed directly on our journey's end." Though we are frail and full of shortcomings, we must strive to maintain a regular, uniform supreme regard to all the will of God. "We walk unto all well pleasing, when we walk in all things according to the will of God — being fruitful in every good work. Good words will not do without good works. We must abound in good works, and in every good work: not in some only, which are more easy, and suitable and safe, but in all, and in every instance."—*Henry.*

O my brethren, if we only had eternity more in view — our eye more steadily fixed on the cross and on the judgment seat of Christ — if we did only realize more fully the worth of souls, and the real meaning of Heaven and Hell, we should certainly live more piously than we do.

V. *Being fruitful in every good work.* Good works are works of piety and repentance — devotion to God, justice to our fellow men and sobriety to ourselves. Our highest duties are love to God and to our neighbor. Fruitfulness in such works means their abundance — an abundance according to our means — self-denial, charity, prayer and zeal for God, as He has blessed us. Read here *Isaiah* v: 1–7, and *Luke* xiii: 1–9 and *Gal.* v: 22–26. While the Bible teaches us as clearly as it can be expressed, that we are justified by faith in Christ alone; the Bible also teaches us just as clearly and as positively, that all who believe in Jesus, must be careful to maintain good works. The error so dangerous among men, is not the having of good works, but the substitution of them for the righteousness and atonement of Christ. Good works are never represented as the procuring cause of the grace of God, nor as the means by which we may obtain the forgiveness of sin. They are the fruits of forgiveness. They are evidences of true penitence. The godly are as "trees of righteousness, the planting of the Lord, that He may be glorified." Read 1st *Ps.* 1–3; *John* xv: 1–8; *Math.* vii: 15–20 and v: 13–16.

True religion then, my brethren, is a thing of life, motion and beauty — "a joy forever" — now, and in the world to come. It is a

plant springing from "an incorruptible seed," the Word of God, as Peter declares. In his Epistle to the Philippians, our apostle prays — "Being filled with the fruits of righteousness, which are by Jesus Christ, to the praise and glory of God." Good works then are good fruits — *the fruits of righteousness* — fruits in their season, abundant, sound and ripe — *in every good work* that is agreeable to God and commanded by Him. It is important to distinguish the kind of fruits. For a man may be as fruitful in making poison, as in making bread; but it is not as agreeable to God to destroy life as to save it. There is a vast difference between publishing and circulating infidel and licentious works, and the publishing and circulating of the Word of God. There is a radical difference between the fruitfulness of Infidelity that sends a cargo of skepticism to the Chinese, and the missionary Boards that send them the Gospel. There is a tremendous difference between the fruitfulness of British cannon in forcing opium upon the Chinese Empire and the fruitfulness of the British Bible Society, that is now sending one million of Testaments, in the Chinese language, to the same country. A man may possibly get rich, though it is rarely so, by keeping a theatre or a brothel, or by the habitual violation of the Divine commandment concerning the Sabbath, but his fruitfulness in such ill-gotten gain, is very far from fruitfulness in every good work. The gains of ungodliness, however, are not always proportioned to the enormity of the offence; nor is the guilt of dishonesty to be estimated by the gains or the losses. The will of God is the only standard. And appearances at present are not always exponents of the future.

Again: men may be faithful in pompous ceremonies — in penances and genuflexions — in confessions to a priest — in counting beads — in bowings before altars, pictures and images — in flowers and cedars on Christmas and Easter — in eggs, and fish and fowl, during Lent — fruitful in vain superstitions and the traditions of men — making "the laws of God none effect" — fruitful in self-invented forms of worship, and not be fruitful in every good work. It is of vast importance, then, to know what the Bible says on all matters affecting our salvation. It is of great moment to distinguish between what God says and what the priest says — to know what God has really commanded and directed for His glory. We must remember that a man's sincerity in superstition will not save him. He may give his body to be burned for an error, and then be reproved and condemned at the day of judgment by the Lord in these words — "who required this at your hands?" — I required mercy, and not sacrifice — I required repentance and faith, and not

these pompous externals. A man's sincere belief that arsenic is not poison, will not save his life, if he take it upon his insane sincerity in the belief that it is bread.

VI. *Christianity is always consistent with itself,* It recognizes the right of private judgment and liberty of conscience, and then it gives us an infallible, all sufficient Rule — THE WORD OF GOD — to guide our judgment and enlighten our conscience. Thus in the text, the apostle prays that the Colossians might be filled with the knowledge of God's will, *that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.* There is here a mutual reciprocity between the knowledge of God's will and fruitfulness in good works. Action and reaction, cause and consequence are here beautifully illustrated. Thus, fruitfulness in good works — that is, in doing what God has surely commanded, tends greatly to strengthen the mind and quicken the conscience, and increase our knowledge; and on the other hand, an increase of knowledge contributes to our fruitfulness. The more we know of the perfections and will of God, the more good we can do, if grace sanctifies our attainments. And the best way to *grow in grace is to grow in the knowledge of our Lord Jesus Christ.* This action and reaction, cause and effect mutually operating in turn respectively upon one another, is not mere fancy. It is real, philosophical, spiritual. The sum loaned produces a net interest, which added to the amount, in its turn increases the interest — interest produces interest — knowledge leads to practice — and practice originates knowledge. A man must be taught before he can teach, and his teaching perfects what he has been taught. "*If a man will do the will of God,*" says our Saviour, "he shall know of the doctrine, whether it be of *God or not.*" An experience of religion is the best argument for its divinity. In this way, the unlearned who cannot argue, may have incontrovertible evidence of the truth of religion. It seems to be, as some one has suggested, the design of Providence that the more rude, uncultivated and contracted men's minds may be, the more their religious convictions and joys shall partake of a tangible character — of a palpable, a sort of flesh and blood character. We find this to be true of our people of color and of all who are unable to read, or are crude in their perceptions. Their religious experience has more of the palpable in it than we find in that of persons of a refined and disciplined mind. It is owing to a similar law of the human mind that Romish ceremonies make a greater impression on savage heathens than the more

spiritual Protestant mode of worship. And in the slave States we find our Methodist brethren who are fond of noise, shouting and loud praying, and our Baptist brethren, whose mode of baptism is an entire immersion in water of the body, are more popular than we are among the people of color. There is more in their mode of worship that strikes the senses. But what can be more beautiful, than the harmony of Christian doctrines and morals? What so sublime as our holy faith, and yet so simple — so brought down from abstractions and metaphysical technicalities — to man in his every day dress and his every day's sorrow and life-long experience and employment! The apostle is certainly correct in connecting the increase of knowledge and of goodness, for they always tend to mutually produce each other. If philosophy has come from heaven to dwell on earth to make men like the gods above, much more truthfully may we say, that the Gospel has come from heaven to earth to dwell among men, in order that they may be made meet for heaven. Religion takes man as he is and offers him peace for strife, pardon for guilt, and life everlasting instead of death. It finds him an enemy. It reconciles him to God. It finds him wretched; it makes him happy. It finds him polluted, and washes him clean. It finds him ignorant and depraved; it instructs and sanctifies him. It connects his duty and his bliss. It meets his every want as an individual, as a member of society and as a creature. It addresses itself to all his faculties, enlightening his understanding, correcting his judgment, renewing his will, purifying his affections and purging his conscience. It makes a man to be at peace with himself, his fellow men and his Creator. Its mysteries are not more sublime than its commands are pure and elevated. Christian practice is as clearly divine in its original, as Christian doctrines. Its principles and its morals are alike from heaven. "And the more fruitful we are in good works, the more we shall increase in the knowledge of God."—*Henry.*

By walking worthy of the Lord, we shall please him, for by so doing we shall be found fruitful in good works and shall increase in the knowledge of God. It is pleasing then to God for us to yield obedience to His will and perform good works. And God is also pleased with our desire to understand His works and word, as well as to obey His commandments. It is pleasing to God for us to contemplate His perfections as seen in the beauty, greatness and grandeur of the universe. All good men desire others to understand their true character. Hence they are pained at misrepresentations — grieved at the prejudice, passion or stupidity that causes them to be misunderstood, either as to their character

or sentiments. It is only when men are afraid that their principles or conduct will not bear the light of investigation, that they are dipleased that others desire to comprehend them. But God being infinitely perfect in all His works and ways, is pleased at our humble and sincere desires to know His will and obey His commands. It is no valid objection then to Christianity that some of its professed disciples are rude and ignorant, and some of them false hearted. There are apostates from every creed. Every government has traitors. The Gospel is not an exception to this rule, for it considers men as free agents. But it is not to be judged from the imperfections of its professors. There is no vice — no wrong-doing — that is countenanced by Christianity, and there is no virtue it does not teach or sanction. But Christians on earth are neither saints or angels, nor are they perfect believers. How much knowledge and how much orthodoxy, and exactly how much piety may be sufficient to save the soul amid a super-imposed and circumjacent mass of ignorance and error, we have no means of knowing. It is not our duty to judge others, but to know our Lord's will ourselves and do it. The apostle earnestly prayed that the Colossians might *walk*—that is, be active and progressive in the divine life — and *walk worthily*, that is, according to the nature of their vows and obligations as professing Christians — *unto all-pleasing* — *fruitful in every good work* — regulating all their conduct according to the will of God — that their motives and actions might be such as were acceptable in His sight — and by growing in knowledge, increase in the virtues of patience and in the enjoyment of religion, until they should be made partakers of the inheritance of the saints in glory. And so my brethren, do we pray now, and thus shall we cease not to pray for your fulness in the wisdom and peace of God, through His Son, to whom be praise forever and ever. Amen.

A New Creature. — A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was — "something I know is changed; it may be the world, it may be my heart; there is a great change somewhere, I am sure; for everything is different from what it once was." A very apt commentary on that passage (2 *Cor.* v: 17), "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new."

DANIEL: HIS SUCCESS AND THE SECRET OF IT.

BY REV. W. E. BOARDMAN, OF LOS ANGELES, CALIFORNIA.

DANIEL was taken captive while a boy, and carried away into the far-off country of Babylon, to live in a strange land, where his nation was held in contempt. The kingdom into which he was carried a poor, helpless captive, was the righest and most powerful and splendid that has ever existed in the world. Rome, under the Cæsars, was mighty; Greece, under Alexander and his successors, ruled the world; Media and Persia, under Cyrus, was universal and absolute in its sway; but Babylon, under Nebuchadnezzar, according to the image by which God himself illustrated the relative grandeur of these four empires, was the head of gold, of which the Median and Persian empire was the breast of silver; the Grecian, the body of brass; and the Roman, the legs and feet of iron and clay. Yet Daniel the captive boy, rose to be chief councilor, prime minister and chief justice in this great empire; and maintained his high position through a long life with only such services as tended to increase his influence and fame. Even the overthrow of the Chaldean rule by the Medes and Persians, under Cyrus, did not overthrow, but confirmed Daniel in power; for in the new order of things he was made president of three presidents who sat supreme under the king in his realm.

And now that he has been dead full twenty-four hundred years, his fame remains as great as his power was while he was alive in the world. In all Christendom there is hardly a man, woman or child who is not familiar with his name; for what child is there old enough to admire the pictures of the Bible, or remember the first stories from a mother's lips, who has not heard of Daniel in the lion's den? History has given him a place on its pages singularly high. The elegant, and learned and liberal historian, Rollin, who himself is an honor to his native France, has awarded Daniel the divine honor of having spread out upon paper the outlines not only, but the minute details of history during the periods of world-wide changes of power under the four great successive empires already named. That is to say, Rollin has done the simple justice to Daniel of acknowledging that he wrote the history of the world's great men and great powers in advance, while yet the men and nations of whom he wrote were not in existence. Other, and earlier historians, even while forgetting to name Daniel at all, have in the facts

they have recorded, given the highest possible undesigned testimony to his legislative wisdom and administrative talent. They have written of the splendor the empire attained, and of the unsurpassed public improvements made during the reign of Nebuchadnezzar; and it must be borne in mind that all this was under the administration of Daniel.

Even the stage of our own time is made to herald the fame of the wisdom of Daniel as proverbial, when a Jew in court is made, by England's great dramatist, to say of a beardless advocate at the bar who comes to oppose his claim — "A Daniel come to judgment! Yea, a Daniel!" And when again this contemptuous irony is retorted upon the Jew, after this same beardless advocate has, by a smart catch, got the Jew on the hip — "A Daniel come to judgment! Yea, a Daniel! I thank thee, Jew, for teaching me that word."

Such was the success of this captive youth — such the power, influence and fame gained by him. *What is the secret of it?* The secret of success at court is that of securing and holding the favor of him who reigns in it. And the secret of success in the world is the favor of him who rules its affairs. And this is Daniel's secret. Early in life — how early we are not informed — he inscribed upon his life-long banner, the words — *God reigns* — and never struck his colors. Many men have held a different faith. They lean far toward the lying proclamation of Satan to our Lord, that all the kingdoms of this world and the glory of them, belong — not to God — to be given by him to whomsoever he will, but to the Devil; and that the quickest and surest mode of securing them is to bow down to wire-working corruption. And this is the secret of much of the short-lived success in the world which promises so fair and perishes so soon; and the secret of all the infamous things done on this side of the mountains or the other, in the old world or the new, to gain wealth and power.

Before Daniel had reached his sixteenth year — probably long before it — it had become the immovable creed of his life, that God rules, not Satan, in the kingdom of men. At sixteen he is introduced to us in the act of being put to the test in a manner to try the temper of his faith to the full. Like the guns of our military and naval service, he was proved before he was trusted, and like the damascene blades when bent under the hand of imperial power to the utmost, the rebound was instant and complete, leaving not a kink of imperial corruption to mar the rectitude of his unsurpassed integrity. He was a captive boy of the royal blood of Israel's kings. Stripped of all his possessions and property, helpless, and poor, in a strange land, where his race and his

religion were despised. In this condition a message is brought from the king, his conqueror, to him by Ashpenaz, his keeper. The king offers him the opportunity of standing trial for acceptance as one of the royal officers of the court and of the kingdom. Three years are given him to prepare himself for the examination before his royal highness. The best masters are allotted to him, and the best diet, even the kingly diet, is ordered for him. How his young heart must have leaped for joy. While all is dark and cheerless before him and around him, suddenly the brilliance of courtly prospects open before him with every facility for securing all his heart can wish for himself, and also for his captive people. His vision — his ardent youthful vision — runs eagerly forward to the possibilities of the future for himself and his nation; positions of honor and power in the court of the king magnify themselves, and take on hues such as only the eyes of youth can give them, and he sees himself in them; — the overthrown walls and demolished temple and palaces and mansions of his native city — the holy rise up anew in splendor unknown before — his people flock back in multitudes to their old homes and their old honors and wealth and comforts — the name of his God is once more exalted to honor amongst the nations, and of all this he sees himself the honored instrument in the opening vision before him. Of course, he instantly, eagerly, accepts the proposal. Yes, but not until modified by the creed of his life. He believes that God rules in the affairs of men, and he can do nothing to offend Him, even to gain the utmost wish of his heart for himself and his nation.

"The portion of the king's meat" ordered for him, and of wine from the royal table, were first polluted by idolatrous rites as sacred to Belus, and instantly Daniel "*purposed in his heart*" not to defile himself with them, but begged of Ashpenaz rather for pulse (beans) and water to live upon; and his request, after much persuasion and a ten days' experiment, was granted. His was no mere creed of the head; no traditional belief, or logical conviction alone, leaving heart and life uncontrolled, but a *faith*, settled and strong, commanding the reason and judgment, and enthroned in the heart to rule in the life. Tested at the outset himself, and again and again in his after career, he, in turn had ample opportunity and frequent occasions to test the truth of his creed, the rule of Jehovah; and his creed, like himself, came forth from the crucible of trial always like gold from the fire. True to God in the beginning and always, God kept him and taught him, and led him onward and upward while he lived.

The secret of his power to unfold to the king the dreams of his head upon his bed which had gone from the king past his power to remember, and of his ability to write the history of future kings and kingdoms to be verified to the letter through centuries of successive changes affecting the whole world, could, of course, be nothing less than the favor of wisdom divine; and his abilities of legislation and administration, streams of the same infinite fountain. GOD RULES! This was his creed. IMPLICIT OBEDIENCE to God — this was the line of his life, and UNPARALLELED SUCCESS WAS THE RESULT.

Written for the Expositor.

OLD HUNDRED.

Suggested by hearing it sung at the close of service, at Calvary Church, Jan. 22, 1860.

"BE Thou, Oh God! exalted high!"

BACK, back thou carriest me, to the stormy days
Of the old mountain Christians! O, 'twas not
Through high cathedrals, that thy bass was rolled;
But amid caverns of the eternal rocks,
Hid among cliffs, the pealing sound went up
To the great ear of God! Did he not hear
And send an answer back to listening hearts,
Stilling their agony, and stamping them
With faith sublime, and hope that could not die?

And the great band of martyrs sung that hymn
With strains fire could not quench! Down, down it rolled
Through the old, hoary ages! Mighty hosts,
Throng upon throng, the aged and the young,
The brave, the wise, the beautiful and good,
Have chanted it with faces beaming bright,
And swelling hearts, and eyes up-raised to God!

O, how our fathers loved thee! They were old,
And wore the crown of glory, silver hairs,
On brows all seamed with age. The faltering voice
Grew strong again, the dim eye lighted up
With God's own fire, as from thy hallowed strains,
They caught new inspiration; and the voice,
Quivering with age, sung with the tones of youth,
The song the great Reformer sung.

Oh! how sweet
Our mothers sung thee, o'er our cradle beds,
Or as we sat upon their knee at eve,

Gathered around the cottage fire!
The infant band
Have lisped it, as their only earthly song,
Then laid them on their mother's breast, and slept
Their little life away. Had they not gone
To sing it with the angels?
Dying men,
Out on the sea, or lost amid the sands
Of the great desert, in the lonely hut
Beneath the palms, in heathen lands, have sung thee,
And by their bed the poor idolatrous one
Hath wondered at that sudden burst of joy.

And the "great company before the throne,"
Who sung thee here on earth, do they not chant
Beside the crystal river, in such strains
As angels use, each with his harp of gold,
BE THOU, OH GOD! EXALTED HIGH! G. T. S.

San Francisco, Feb. 1st, 1860.

LEGISLATORS PRAYING.—The Legislators of Pennsylvania hold a daily prayer-meeting, at half past eight o' clock, every morning, in one of the committee-rooms of the State House. The *Presbyterian* says, that at the first meeting about twenty of the Senators and members of the House were present, and at the second about forty, and at the third about seventy. We rejoice at this. There is no reason why Statesmen should not serve God. When our law-makers and magistrates are praying men, we shall hope for the prosperity of our country. And we rejoice, also, that these law-makers of Pennsylvania, attend to their prayers of their own free choice, and without taking the people's money to pay another for reading or saying their prayers for them. We are exceedingly pleased to know that a farmer goes to his field to work, and the mechanic to his shop, and the merchant to his store, and the banker to his desk, and the drayman to his horses, *after* having engaged in the social worship of God in his family; and just so, we are greatly pleased to know that we have legislators who voluntarily and for themselves, engage in social prayer before they engage in their public duties. May all our law-makers and rulers be God-fearing and pious men, but let their piety be voluntary and at their own expense.

THE CATECHISM AND THE COLLEGE OF CALIFORNIA.

The Rev. Dr. Hopkins, at the dedication of the Chapel of Williams College, in discussing the subject of religious education in our colleges and advocating it in the strongest manner, says, "formerly the Westminster Catechism was studied in Yale College, and was transferred from that College to Williams College; for eight out of thirteen of the first Trustees of this College were graduates of Yale. At what time it was discontinued in Yale, I do not know, but here (Williams College) it has remained, and has always furnished, and does now a regular exercise for the Senior Class every Saturday afternoon." In speaking of Dr. Hopkins' Dedication sermon, the *Boston Recorder* says: "It is gratifying to know that while in some quarters the doctrines of the Assembly's Shorter Catechism are industriously disparaged, that manual is used with great satisfaction and success as a text book in Williams College." And now, and just here we take the liberty of making some suggestions to the friends of the *College of California*, amongst whom we class ourselves. 1st. We submit that the *Boston Recorder*, and Drs. Hopkins, Hitchcock and Lord, who are presidents of New England Colleges are authorities most worthy of consideration in fixing the platform and religious regimen of a "Christian College." And these, and in fact the whole weight of New England is in favor of a clearly defined, honestly expressed, and distinctively denominational character in our literary institutions. We beg their consideration to the article on *Sectarian Colleges*, by the Rev. Dr. Hitchcock, published in our December number, the meaning of which no trickery of interpretation can set aside. We then said, and we repeat it again—"We know not of a single College or High School of any fame in New England that is not denominational and sectarian. Can men then of New England birth, do in California what their fathers have never done in their native land—and what in fact has not been done any where?" And we here add, we do not know of a single instance of satisfactory results from founding a College upon the basis that has recently been so much talked of for the *College of California.* And unless we are misinformed and greatly mistaken, already it will be difficult to harmonize the platforms and speeches and doings of the agents of that institution here and at the East. The College of California dates its origin some ten years back, and owes its inception and history up to this moment mainly, if not wholly, to New School Presbyterians and Congregationalists—acting

sometimes ecclesiastically and sometimes otherwise, but always as *quasi* religionists, trying to build up a College here like unto Yale. And with all our heart, we wish them to succeed in building up an institution that shall even be better than Yale. It seems, however, that after having tried to establish this College for these many years on the original *quasi* ecclesiastical platform, that some of the *old* planks are knocked out, and new ones put in, that it may be broader, if not stronger. These gentlemen cannot then censure others for still wishing to do what they have been zealously trying to do for some ten years, but have failed to do. Surely then, after this, we shall hear no more of 'sectarianism' 'bigotry' and *odium denominational*, as stereotyed charges against the Catholics, Israelites, Methodists, Episcopalians, and Old School Presbyterians. If the friends of the College in Oakland have tried to establish an institution by or under ecclesiastical control, and have failed, surely they will let others *try* for ten years before they are condemned for adhering to the policy of their Churches. If it were necessary, we could prove most conclusively that we are a sincere friend to the College of California, and to all good institutions of learning, and we are determined so to be. The educational interest fostered by our Synod is not, and is never intended to be in any improper sense a rival or antagonist to Oakland. Very far from it. We are firmly persuaded that the one will help the other. But as we have said before, so we say again, and our opinion, humble as it may be, is formed after twenty years study of history and of educational institutions, and from no small degree of attention to schools and colleges, that the only way to build up in our country a State institution is the plan of the University of Virginia, and that all other institutions must be under the direction of some one denomination, but on a liberal basis — such as Dr. Hitchcock describes. And then other denominations not having an institution of their own will select which ever suits them best, and give it for the time their patronage. Nor is there any other way to have efficient schools or permanent peace.

It is a thing wholly impracticable, to expect that Congregationalists, Methodists, Episcopalians, Baptists and Presbyterians can live and work together with their strongly marked peculiarities for any considerable length of time in peace. The illustration of the Tract Society, Sunday School and Bible Society is not to the point. There is nothing in them apposite to the forming of the mind of youth by daily education. Nor is the illustration a happy one. For teachers are not automatons. Their *living* influence over their pupils is a fact in favor of the church to which

they belong whether they repeat its creed or not. And besides, there is not a perfect union even in these societies. Each one of these churches has besides its own Tracts, Books and Sunday-schools. And as a matter of fact we know that the Methodists (both branches), Episcopalians, Baptists and Old School Presbyterians have and will build up, just as the Catholics and Israelites do, institutions of their own. *Practically*, then, no matter what the charter is, or the professed platform may be, the main agents of the College of California will be as heretofore, New School Presbyterians and Congregationalists, and happy will it be, if Israel does not vex Judah, and a high wall is not run through the College dividing the two kingdoms, before another golden lustrum goes down over the sun-setting side of the continent. We ask then, in simple honesty, why is there so much trouble, or shrinking back from the straightforward acknowledgment of the fact, that the tall, commanding and noble figures on the foreground have been and still are, and ought to be, and will be, such men as shall represent the two denominations who have the honor of originating this College?

But *secondly* and lastly, to return to our text: Is the Assembly's Catechism in English or Latin, to be a part of the regular exercise of the classes in the College of California or not? Is this "Catholic" "Christian College," that is "to educate all the Protestant — (that is, Congregational and New School) ministers for the future of this coast," to profess and to hold any Creed and teach any Catechism? If so, which? If not, what is its christianity? What Confession of Faith does it adopt? Again, allow us to ask, are its exercises to be opened with or without prayer, with or without the reading of the Holy Scriptures, and if with the use of the Bible, is any note or comment to be allowed? If with prayer, is the chaplain to wear a gown and surplice? Is he to read the prayers of other men out of a book, or to pray as he himself may have ability and utterance? Or is the religion of a "Christain College," that is not to be sectarian nor denominational, but "truly Catholic," to be so elevated and spiritual that it will need no such helps as formulas, or Catechisms, or verbal prayers? We wait to hear and see.

Since the above was in type, we have read "the Organic Basis" of the College of California, as published in the *Alta*. If we had our remarks to write anew, we could now, if it were possible to do so, make our positions still stronger. We are surprised at "the organic basis," and still more at the defence made for it, especially by the College organ, and we wonder how gentlemen of so much intelligence, business

tact and knowledge of men, can expect to work such a piece of machinery without constant abrasions and friction even to ignition.

1. It seems to have been the work of years and of great difficulty to get this "organic basis" settled, and still more difficult is it to get its friends, agents, speech-makers, and article-writers and the newspapers to agree as to what it is. No two of them harmonize. Each one seems to think, and is quite free to say, all the others "misunderstand" or "misrepresent" it. Now we do not doubt the sincerity of its friends, but the idea or theory on which they are trying to operate is so much a "will-o'the-wisp," that they are not themselves sure of its real existence, much less of its shape or color, nor whereunto it will grow, and hence their "misapprehensions," "misunderstandings" and "misrepresentations." Numerous long articles, editorial and contributed, in two or three daily papers have appeared, to say nothing of the hebdomadal, and the official papers that have been put forth in behalf of the scheme that is now represented by this "organic basis," and yet about all we can gather from them is, that they do not agree, or do not understand each other. After some ten years of meditation and experimenting, long enough to have taken Troy or built a new Carthage, the basis appears, but its advocates are not able to agree as to its interpretation.

2. We beg leave here respectfully to correct an error of the *Alta*, in saying in one of its able articles on the College of California, that "many of the Presbyterians of Boston have changed to Unitarians," and that therefore "an Old School Presbyterian College after Dr. Scott's own heart," would not be secure from becoming Unitarian as Harvard did, or from being "controlled by some Theodore Parker." This is a mistake of which the *Alta*, however, need not be much ashamed, (if we editors are ever guilty of such a thing), for it was an error that Thomas Jefferson retained all his life. He uniformly mistook Independents, Puritans or Congregationalists, for Presbyterians. The hard speeches that are so often quoted as Mr. Jefferson's sayings against the bigotry and fanaticism of the Presbyterians do not apply to them at all. He meant English Puritans and Congregationalists, and does not refer to Scotch or Irish, or American *Presbyterians*. In Mr. Jefferson's day and at the founding of Harvard the Churches of New England, and of Boston were Independent or Congregational. *Harvard never was a Presbyterian College.* It is only within a few years that there have been any of our Old School Presbyterians in Boston. The Puritan Churches have never been Presbyterian as to their government. If Harvard had been under the ecclesiastical control of the "Old School

Presbyterian Church after Dr. Scott's own heart," it would have been impossible for it ever to have departed from the faith of its pious founders. In earlier days, it is true, however, that there was not the same security for preserving the faith of public institutions that we have now under the more perfectly formed government of our Churches.

3. According to "the organic basis" and the rules of the society that aids this College, none but "*evangelical* Churches" are invited to co-operate with the Trustees. Now who is to sit in judgment, and decide what constitutes an evangelical church? Are other denominations to wait till the Trustees tell them they are evangelical, and may come in; or are we all to go, and then some of us, be turned away with the dictum, you are not *evangelical?* No Catholics, no Israelites, no Quakers, no Methodists, no Old School Presbyterians, no Baptists, no Episcopalians, are in this College, by the sanction of any of their Church courts or councils. Nor do we think they ever will be. After all, then, this Catholic College is so Catholic as still to belong practically to the two denominations that had the honor of commencing it first. And to them it should belong. And if they would own it, and put up their flag, and say we sink or swim, live or die with our banner to the breeze, we should have much more hope of their success. But if it be not presumptuous in us to think that we understand their basis, when, as we have seen, they are not agreed about it among themselves, we see nothing but trouble before them. The practical working of their scheme is just this: They wish to have Unitarian sons and money, Episcopalian sons and money, and Baptist money and sons, but it is not expected that the Professors or the President of the College will ever be selected from either of these denominations. When is a *Unitarian* Professor to be elected for this Catholic College?

4. But we are told that all this is wrong, because there is to be *no ecclesiasticism* in the direction of the College at all; and yet it begun with ecclesiastical action, and up to the present time, it has had all the resolutions of ecclesiastical bodies in its favor that could be obtained, and its agents are now or have been very recently collecting money under the recommendations of New School Presbyterian and Congregational ecclesiastical bodies; but from no others that we can hear of. And besides, if this "Christian College" is *outside* of any and of all our present evangelical denominations, we ask respectfully in whose communion is it? Is the College of California to be the nucleus of a *new* church organization? Is another Protestant sect or denomination to grow up among us having the *Shibbaleths* that are to be taught at

Oakland? Before we can adopt them as our Creed, Confession and Catechism, we wish to know distinctly what they are. But again, we say, and we say it boldly, we wish our friends to succeed in establishing a first class institution. The more of such we have the better. But we do think, and we have often so told them, that our painful conviction was, that they are on a wrong basis. We must take the world as we find it, not as we would have it. We are not yet in Millenial days, even if Dr. Cumming's great Tribulation is at the door. We sincerely believe that the College of California, with its original basis boldly, but liberally carried out, would succeed much better than it can ever do on its present plan. We see no way for peace, and for thorough and efficient instruction but for every Church to have its own denominational College, and then let the State have its University as the head of all these Colleges, or otherwise, according as the plan of organizing it may be fixed. It is only thus, or upon a method substantially of this sort, that the educational wants of all classes and of all creeds can be met. Let every religious sect have its own educational institutions, and not be ashamed to own its faith, and let the great State of California have a University worthy of itself and of our age, and then we shall become a great people.

OUR COUNTRY'S GREATEST DANGER.

The following interesting and affecting interview of the Rev. Dr. Hill, editor of the *Presbyterian Herald* of Louisville, Ky., with Henry Clay, when he saw his own death approaching, we regard as so important and appropriate that we crowd out other matter to make room for it. They are, we may say, the dying words of one of our greatest and boldest statesmen. When becoming chilled with the icy touch of death, his great heart still beat for his country, his whole country. The near view of the awful realities of a coming eternity did not cause him to forget the dangers that threatened our Union. The *St. Louis Presbyterian*, in publishing these remarks of Mr. Clay, delivers an able homily, showing the danger of a dissolution of the Union, because of "the horrible doctrines taught in the North," and because of the "political, sectional, partizan prayers and preaching" of so many pulpits. The editor thinks the danger imminent, greater than ever before, and partly because the cry of "wolf," "wolf," has been so often raised before for mere party purposes, that the cry of actual danger will not be

heeded. He also reminds us that the separation of the Baptist and Methodist Churches into North and South, and the division of the New School Assembly at Detroit, were made substantially upon the question that now so deeply agitates the Union. He might have added the case of the American Tract Society, and of the American Board of Commissioners, which has ceased to be *American* and become a mere sectional thing; and the same is substantially true of the American Home Missionary Society. It is *sectional* in its men, resources and operations. But we shall detain our readers no longer from the narrative of Dr. Hill's interview with HENRY CLAY, on his dying bed, concerning

"THE GREATEST SOURCE OF DANGER TO THE COUNTRY."

"A few weeks prior to the death of the Hon. HENRY CLAY, when he passed through our city, on his way to Washington, at the request of a Methodist minister from one of the Northern States, who had never seen the great statesman, we called with him to see him. He was quite feeble, and spoke of his death as a probable event within a few months. He stated that nothing but a deep and abiding conviction that the union of the States was in imminent peril could have induced him, in his state of health, to leave the quiet of his own home and go back to the Senate, the seat of so many of his struggles and great achievements. The opinion was expressed by one or both of us that the danger of disunion was greatly over-estimated, that if it ever came to the test it would be found that there were very few who would be mad enough to rush into disunion, either in the North or South. He shook his head ominously and replied, 'Gentlemen, if I have studied anything it is the genius and spirit of the American people, both in the North and the South, and I tell you there is danger. There is a spirit rising up in both sections of this republic, which, if not speedily quelled, will bring about a severance of the union of these States, not in two, but into half a dozen little petty republics, or despotisms, as the case may be.' It was replied that on several former occasions the North and the South had been arrayed against each other in bitter hostility, but that the hostility had died away and the parties restored to more than their former friendly relations. '*Ah*,' *said he*, '*that was before the rise of modern abolitionism. Fanaticism cannot be controlled, and especially religious fanaticism.* The churches of the country then stood together, and in their great annual assemblies they drew the bonds of union and brotherhood together. Now most of them has been rent asunder, and they are acting as dividers rather than to bind the country.' Said he,

'Gentlemen, you are both of you ministers of the gospel, and I tell you that this sundering of the religious ties, which have hitherto bound our people together, I consider the greatest source of danger to our country. *If our religious men cannot live together in peace, what can be expected of us politicians, very few of whom profess to be governed by the great principles of love?* If all the churches divide on the subject of slavery there will be nothing left to bind our people together but trade and commerce.' 'That,' said he, 'is a very powerful bond, I admit, but when the people of these States become thoroughly alienated from each other, and get their passions aroused, they are not apt to stop to consider what is to their interest. It is against the interest of both parties, in every contest, to go to war, but nations constantly do it notwithstanding that fact. It is against the interest of men to fight duels, but they often do it when they know that ruin both to themselves and families, stares them full in the face.' 'So,' said he, 'men will fight, if they consider their rights trampled upon, even if you show them that ruin to themselves and families will be the probable result. Besides, in times of high party excitement, the violent men on both sides get the control of matters, and moderate men are thrown into the background and their counsels go unheeded.'

"Finding that the venerable statesman had exhausted his strength in talking, we arose to bid him adieu, as we supposed for the last time upon earth. He shook the hands of both of us and said, '*if you preachers will only keep the churches from running into excesses and fanaticism I think the politicians can control the masses.*' 'But,' he added, '*yours is the hardest task, and if you do not perform it we will not be able to do our part. That I consider the greatest source of danger to our country.*'"

THE PREACHER'S BATH.

I would recommend it to you, my brother, says the late Dr. Griffin, "to bathe your soul in Baxter's *Saints' Rest*, and to be much in prayer, and to make yourself deeply acquainted with the Scriptures. Let all your efforts be to fill your prayers with the weight and solemnity of divine truth. Under each head labor to get out that precise view of truth which you had in your most solemn hour on your knees." It was one of Luther's maxims that "to pray well was to study well." And hundreds of successful preachers of the Word since his day have verified

it. Prayer is a part of every pious man's daily devotion; but who can think of a prayerless minister of the Gospel! How can he minister grace to the hearer, if the grace of God dwell not in his own heart? How can he guide them to the great Shepherd, if he know not his voice himself? The preacher who would preach the Gospel in the power and demonstration of the Spirit from heaven, must strive and struggle for the baptism of the Holy Ghost—he must have the baptism of fire in his study and in his pulpit. In his accumulating of materials, in his study of the Scriptures, in all his planning of sermons, and selecting of themes and meditations, and in his conceivings of every thought, and composing of every line, let him remember the All-seeing eye of God is upon him, and seek a frame of spirit and a wakefulness of mind to be gained only by often going to the eternal throne to plead in Jesus' name for light and strength. And when the thought is perplexed, the train becomes entangled and the text seems impenetrable, then let him bow his knee, imploring with all his heart, light from the fountain of all light and truth. The apostles preached the same doctrines that our Lord preached, but it was not said of any of them, *never man spoke like this man.* It was chiefly owing to the frame of his soul that his words fell with such irresistible power upon the ears of the people. It was owing to his integrity of character, the purity of his feelings, his love of truth, and deep sense of eternal realities, and the fervency of his benevolence and zeal for good that his sayings were so powerful. *Whitefield* studied and arranged his thoughts and expressions, and even his action and emphasis before going to the pulpit, with much care, and then after he had made this laborious preparation, he bathed his whole soul as completely as possible in heavenly influences. I am persuaded from a recent careful studying of the lives of Luther and Calvin, Knox and Owen, Flavel and Baxter, Edwards, Davies, Payson and Nevins, that the secret of their power in the pulpit is to be found in their piety, in their agony of prayer as well as of thought.

THE AMERICAN BOARD OF FOREIGN MISSIONS.

For a quarter of a century this Board has been, and justly so, the pride of Americans. When travelling in Africa and Asia, it was our great satisfaction to hear the missionaries of that Board every where spoken well of, and their learning, zeal, piety and conservative character held in high esteem by all classes, and especially by the agents,

travellers and merchants of European nations. We have always rejoiced in its prosperity, though for some years it has been with fear and trembling. As Pastor of one of the largest Presbyterian churches in our country (on Lafayette Square, New Orleans), we assisted in making an annual contribution to their Board. We could not neglect our own Board of Foreign Missions, but so great was our regard for the American Board that in addition to the annual contribution to the Presbyterian Board, a collection was also made for it. But alas! how have the great and the noble fallen! Since this Board of Commissioners for Foreign Missions has ceased to be *American* — is no longer national — but has become a mere *sectional thing*, representing ultra fanatical views, we no longer regard it as worthy of confidence. We cannot recognize any missionary society that is not on the foundation of Christ and his apostles. It seems to us that a Board of Missions now should be able to send forth its preachers to preach "Christ crucified," just as Christ himself sent forth his apostles — to preach the same Gospel to both bond and free, North and South, East and West, without interfering with the social or political relations sustained by the civil institutions of the people, and to teach masters and servants, husbands and wives, rulers and subjects their duties just as the apostles did. This is the only ground the Church of Christ can stand on, and this is the position from which the Presbyterian Church sends out her missionaries to the whole Union, and may send them to all parts of the world.

TEACHING AND PREACHING.

Rev. D. McClure is diligently laboring as a missionary of the New School Presbyterian Church, under the direction of the American Home Missionary Society in Contra Costa county. From Mr. McClure's letter in the *Home Missionary*, we learn that he is about to establish a school for the purpose of relieving the society and of doing more efficient service in the cause of Christ. He says he sees no prospect of being supported without uniting the work of teaching with that of preaching. Contra Costa is one of our best counties, and the population is large, "and many educated families," says Mr. McClure, "are located in our beautiful villages; but irreligion and *isms* of a dangerous character reign supreme." We are prepared to sympathize with Mr. McClure. A conviction has been growing in our minds ever since we came to this coast, that the only way for Protestantism to succeed here is for the settled

ministers of our churches to establish schools in connection with their congregations, giving more or less personal attention to these schools and employing such assistance as might be necessary. Though rich as a State, and making the world rich, it is true, that but few of our pastors or stated supplies in the country are supported by the people. They must have a better support from some source. Teaching is more in harmony with their profession than any other — if indeed it is not an essential part of their work. Then it is in vain, altogether in vain to expect religion to flourish if our youth are neglected. We must take care of the children, especially of the little girls. As they are moulded so will be the next generation. But it is said it is impossible for our ministers to teach and preach both. One man cannot indeed do two men's work. In the way indicated however, we think one man may be both an efficient pastor, useful preacher and successful teacher. It certainly has been so in Great Britain and among our fathers for centuries. While, however, we suggest that all our settled ministers should have schools under their care, we wish, and have for years advocated a species of *itineracy* in our Church. We do not mean to frighten our Old School friends, as if we were about to turn Methodists. But we submit that it was Christ's plan to send out his disciples two by two through the towns and villages. We find also our fathers in the Middle, Southern and Western States in early times, following the same course. Presbyteries and Synods have and do still practice this method. Our Board of Missions is ready also to aid in such enterprises. And surely there is no State in the Union where such labor is more needed. Thousands and thousands more are in our valleys and mountains, many of whom were brought up to go to the house of God and to keep holy the Sabbath day, who now never hear a sermon from year to year. A large part of the population of this coast will never be reached but by an itinerant ministry. Such an itineracy as we suggest would not in way interfere with our settled ministers. Nor do we mean that men without education should be licensed to preach, nor are we in favor, unless in very extraordinary cases, of *lay preachers*, as they are called in the old country. On the contrary, if any change is to be made in the *curriculum* of the studies of our candidates, let it be extended rather than curtailed — extended both as to its *thoroughness* and the number and variety of the subjects to be studied. There never was an age since the foundation of the world when a ready, accurate, thorough and comprehensive education was more needful for the preachers of the Gospel than at the present time, and fully as much so, if not more so, for California. Our

idea then is this — let us have as many settled, well supported ministers as possible, and let our settled ministers and Presbyteries give increased attention to the education of youth, and as far as each minister and his session can, let there be a school attached to the congregation, and let our candidates be *thoroughly* educated before licensed; and then let as many of them as are fitted for the work, and whose hearts God may incline to it, be sent out to labor in the waste places of Zion under the direction of the Presbytery and with the aid of the Board of Domestic Missions. One or two years labor in such a field added to their thorough course in the theological seminary would be of unspeakable advantage to them — would give them a knowledge of men and things, and of the way to meet and govern men, and to use their own resources, and greatly increase their stock of common sense, which is a commodity of great value in the ministry. We hesitate not to say, that if it had pleased the Lord to give us a son who was graduated from the theological seminary, and he had a heart for the work, that our advice to him would be to complete his preparations for pastoral duties by laboring one or more years as an evangelist.

THE CHILD'S PRAYER.

The following, which I think very beautiful, was written by a Mr. Hodges Read, for one of the Sabbath Schools, in Boston. ***

Into her chamber went,
A little maid one day,
And by a chair she knelt,
And thus began to pray:
"Jesus, my eyes I close,
Thy form I cannot see;
If thou art near me, Lord,
I pray thee speak to me."
A still small voice she heard within her soul,
"What is it, child? I hear thee — tell me all."

"I pray thee, Lord," she said,
"That thou wilt condescend,
To tarry in my heart,
And ever be my friend.
The path of life is dark,—
I would not go astray;
Oh! let me have thy hand
To lead me in the way."
"Fear not,—I will not leave thee, child, alone."
She thought she felt a soft hand press her own.

"They tell me Lord, that all
The living pass away,—
The aged soon must die,
And even children may.
Oh! let my parents live,
Till I a woman grow,
For if they die, what can
A little orphan do?"
"Fear not, my child, — whatever ills may come.
I'll not forsake thee, till I bring thee home."

Her little prayer was said,
And from her chamber, now
She pass'd forth, with the light
Of Heaven upon her brow.
"Mother, I've seen the Lord—
His hand in mine I felt,
And O, I heard him say,
As by my chair I knelt,
"Fear not, my child, whatever ills may come.
I'll not forsake thee, till I bring thee home."

CALIFORNIA FOR INVESTMENTS.

"There is no object more worthy than to endow the world with sound and fruitful knowledge." — *Lord Bacon.*

Not unfrequently when we are pleading with our Christian friends from the Old States, and even here among ourselves, to contribute for the establishment of institutions of learning on this coast on a liberal and permanent foundation, we are repulsed with the remark, "the mines will give out, and the whole country dry up, by the time you get your institutions started." Now to this, let it be remembered, that there has been but little variation in the monthly shipment of treasure for, at least, five years. Does this favor the idea that the mines are being exhausted? The shipments each month, are so nearly the same, that the report might almost be stereotyped. We regard it, then, as a fact that may be relied upon, that in our day and generation, there will be no perceptible exhaustion of the mines of California, as a whole. Then we think it is equally a plain and in every aspect a reliable view of this coast to say, that its agricultural facilities are such, and its commercial position is such that it will be, and at no distant day, the home of an immense population. A daily overland mail and telegraph communication with the Eastern States, are near at hand. Communication by steam with India, China and Australia, and South America, is certain to be established in a few years. And even if we do not live to see it, still the day is at hand when a railroad will certainly connect San Francisco and St. Louis. Or even if we err in some of our anticipations, other things will reveal themselves in due time for the peopling and developing of this wondrous coast. We have an unshaken faith in Providence, that great moral and religious results are to be acheived on and by this side of the great American continent. This Pacific coast is to be the home of millions of millions of people, even if every mine in its mountains was exhausted to day. California could support a population of many millions by wine growing and sheep alone. The mines are now a mere accident in our history. Rather, it was God's plan they should draw to these shores a vast population out of which great States should grow. And they have precipitated a mass of *peoples*, and still yield in abundance; but now we are beginning to feel the want of institutions of learning for children born on the soil, and this want will grow more and more pressing every hour. We must have

institutions among us adequate for the education of our children, or we must send them to the Eastern States or to Europe, or they will grow up in ignorance. Many cannot be sent away, and many *should not be sent out of the State, nor even from their own father's house for an education*, even if their was no want of means. The result inevitably will be that our sons and daughters, as a whole, will not be well educated, unless we provide institutions of a high order for them at home. But such institutions cannot be built up in a day, nor without toil, and perseverance, and liberal contributions. It is difficult to see how a man who has made money on this coast, could more properly invest a portion of it, than in founding or in assisting to establish a religious Press, Schools, Colleges, Universities and Theological Seminaries. Does not gratitude require him to invest, at least, a tenth of all he has made here in such a way as to make it a blessing to the generations that are to come after he has fallen on sleep in his grave? And if any one to whom Providence has given wealth in our older States, wishes to know where and how to invest the money or property God has entrusted to him, so as to make it a perpetual and an ever increasing blessing to mankind, we beg most respectfully to suggest, that in a new, rapidly growing country like this, and still in want of Christian institutions, he may find the richest field on the globe for such investments. Professerships and endowments here, will reach a point of great influence sooner than new ones in any other part of our country, or of the world. Let them, moreover, attend to such endowments in their own life time. It is dangerous to leave it to be done by executors. And let our friends be careful in making such investments, that their funds are so secured that they can never be perverted, or made to uphold and teach a faith they do not themselves hold, or wish to be propagated. We are responsible to God for our opinions and for their propagation, and for our property and its appropriation. The whole world does not offer to a Christian philanthropist any field more in need, or that promises a better yield than California, for the investment of money in founding literary and religious institutions.

THE RIGHT WAY TO WORK.

The Rev. W. C. Pond, of the Congregational Church, Downieville, in this State, has written an interesting letter to the *Home Missionary*, in which he deplores the Sabbath-breaking of his town, surveys the field

and reports his success for the past year, and then says that, notwithstanding the prohibitory laws of "a Legislature of California!" about liquor, gambling and the like, still "the movement in morals is backward and downward"—"a progress backwards." "And now at length, gambling creeps forth from its hiding places, and assured, begins to assume its old effrontery. Its votaries stare upon us all along the street; and in their whole bearing show, too plainly, that victims are not wanting for their hellish sports. And duelling, that once, rebuked by that murdered prince in our Israel, James King of William, seemed for years to hide its hideous head, comes forth again, and gentlemanly murderers shield themselves from justice behind a 'higher law'—this 'code of honor.'"

We do not concur in all the above, especially as to the "murdered prince in our Israel." For it might require a new version of the Bible to prove that Mr. Pond's ideas of what constitutes a prince in Israel are correct. We do however, rejoice to find him concluding his letter in a better strain. He gets a glimpse of the right way to "renovate and elevate, and purify California communities," when he tells us it is to be done by the "foolishness of preaching." Not indeed by foolish preaching; but by the simple, earnest preaching of Christ crucified, which the world esteems *foolishness*. And if all the ministers of the American Home Missionary Society and all others on this coast had at an earlier day kept themselves altogether to the ministry of God's Word, we believe the fruits of their labors would have been more satisfactory and more abundant. There is no other way to reform society but by the Gospel. We have no reliance upon anything else than God's Truth. Mr. Pond's letter concludes thus: "I would not be too apprehensive. I am not discouraged. Thank God, we need not walk by sight. God's promises never did fail yet; we know they never will. They influence the future of this golden State; and the efforts they prompt, will achieve the future, in God's appointed time. We look to you, brethren, hopefully. Come over and help us. For my part, though it sometimes seems as though we tried to breast a torrent with a straw, I mean to live and to die, God willing, at my post, and at my work in California. It is a privilege to labor in the day of small things. Who would now refuse to have been a *pilgrim on the rock of Plymouth*, or a *soldier at Valley Forge?* And though our work seem small, our hopes extravagant, our results discouraging, the end will yet be equal to all our highest aspirations, and an answer to our largest prayers."

CHURCH INTELLIGENCE.

DEATH OF DR. J. ADDISON ALEXANDER.

We know not how to express our regret at the death of Professor Alexander of the Theological Seminary at Princeton. It was our privilege to be in one of the first classes taught by him on his return from Germany. We were then delighted with him as an instructor, and our regard for him increased with advancing years. We feel that we are much indebted to him for his assistance. His exegetical, critical, historical and oriental studies were always to our taste. We have been in the habit of looking upon him and Macauley as being the two richest and best furnished minds in Christendom. For strength of intellect, genius and solid learning, we know not where to find his superior, and think he has left but few equals. He was a great and a pious man. "ABIIT AD PLURES" — *he has gone over to the majority — he has joined the famous nations of the mighty dead.*—As when the sun sets to us he rises on the other hemisphere; so when a great man dies, he leaves us to rise and shine in the company of the blest immortals. But who is to fill his chair? We cannot name the man in the whole Church that can fill his place. Who is there that will be willing, or that the Assembly will be willing to have try to fill it? Let prayer be made without ceasing in our churches that the lot may fall on the right man. It is of the first importance to have the right sort of men in the schools of the prophets. Men of the learning and piety, unction and knowledge of the world and of the wants of the Church and of such pastoral experience as will fit them to give the proper direction to the intellect, and heart and feelings of the young men trained by them. We commend the next General Assembly and all our theological seminaries especially to the prayers of our churches. "Help Lord, for the godly man ceaseth."

OUR CHINESE.

We say *our*, for the same Providence that divided the earth in the days of Peleg has brought some forty or fifty thousand of the children of Sinim to our coast. They are now more than our neighbors. They are heathen from a far-off land within our gates, and in our streets and in our mines and in our houses. They have their goods and wares, their shops and stores, temples and gods among us. As to the political, commercial or social aspects of the Chinese question, we have nothing at present to say, except that we earnestly entreat our fellow citizens not to *vex the heart of a stranger*, but to deal justly, kindly and truly with them, ever acting on our Lord's golden rule. The Bible abounds with injunctions to show kindness to strangers, widows and orphans. It is with the missionary bearing of this chapter of our history that we are particularly interested at present. And from our beloved missionary, the Rev. A. W. Loomis, and his Christian wife, the companion and fellow-helper of his labors, we learn that the prospects of doing good among the Chinese in California are highly encouraging. Mr. Loomis has been fortunate in securing the assistance of an intelligent Chinese teacher — a man

that Providence seems to have thrown in the way just at the right time. Mr. Loomis not being acquainted with the dialect of the Chinese here, has gone to work laboriously and is progressing satisfactorily in acquiring it. He informs us that none of the Chinese that are here "have come with the intention of becoming permanent residents — they are here without their families. Nearly all are active, able-bodied men; a large proportion are young men, and these who are young are likely to receive impressions which will be lasting — if they can be moulded aright they will exert a powerful influence upon their own country in the times to come. Many of these are picking up our language, and some are trying to learn to read and write. Every year thousands are coming, and thousands are returning. Many die here, and their bodies are gathered and carried home to be laid close by their father's sepulchers. Large numbers fail to gather gold as they expected, and though anxious to return, are too poor at present to do so. Many are aided to return by their own countrymen. During the last year 2,974 arrived from China; 2,930 returned; left for Victoria, 504. The women that are here were nearly all brought by bad men and for bad purposes. Of these some were stolen from their homes by pirates and sold to parties that have sent or brought them here; others were in the condition of servitude in their own land, for slavery exists to some extent in China, brought about in the same way as sometimes in Egypt, and amongst the Hebrews, by the poor selling themselves or their families for bread, either for a term of years, or forever. Some of the women thus brought here have escaped from their owners, and are living honestly as wives with men who have taken them. Perhaps asylums might be provided so that more could escape from their present wretchedness, and be taught also how to escape the wrath to come. The 'five Companies' keep no register of the arrivals of women, but they *guess* that there are three thousand in the country, perhaps six hundred of them in this city. Besides these females there are no slaves in this country. Every man here comes at his own charges or by the aid of friends, with the promise to refund with interest that which was advanced. The *cooley* trade is not carried on at all between this country and China, every man here is operating on his own account.

"If the immigrants would bring their families it would be better on many accounts — better for them, as thereby they would be less exposed to temptation. Young men would be more under parental restraints, and home influences. It would be better for us — better for the Mission; for where there are not homes, and schools for the children and youth, and where the population is shifting, efforts for their benefit are less hopeful than where we can have access to family circles and daily teach in the school room. Their present migratory character, however, is not without favorable features. A class enters this great college every year and a class leaves every year. It is impossible for people, however dull they may be, to reside ten, five or two years in a country like this, and not learn very many things which they did not know before. If we were all good Christians they would necessarily learn a great many good things, and go home with a good report of the Christian religion and of its benign influence upon the people. Think of forty-two thousand graduating from such a school every four or ten years. If even the few Christians here would do all in their power to teach them of Christ, and would themselves be an example to them of what Christian religion is, we might hope

for much good. Then let them come and go — as many as God sends — we will meet them with the *glad tidings*. And they will come — there is no room at home for them. The Chinese emperor has tried and is still trying his best to keep his subjects at home, and under his own paternal care, but he cannot keep them. They cannot be kept at home, and people from the western nations cannot be kept out of China, FOR God has decreed that men shall run to and fro, and that thereby knowledge shall be increased. But whether they are to come in larger or lesser numbers, our duty is with these now here; each one of them is a man, has a soul, now a living man, soon to be a dead man, his soul to go to its account — we can take care that our skirts are free from his blood. God has set them down at our doors, and we cannot escape responsibility in regard to them. Here is some of the work for California Christians — here some of the talents, and the word is occupy till I come.

"The process now going on is a way of giving the Gospel to China without great expense, providing large numbers of those who come here might be brought to Christ, and when they again return to their own land go to tell what has been done for their souls. As we see them now, they are idolatrous for the most part; some are very low, and appear about as bad as any Paul described in Romans i. But they may be washed and sanctified — made as good saints as any on earth or in heaven. Christian people, by their influence and example, may do much towards procuring for them better treatment at the hands of our citizens, and law-makers. At any rate, all ought to pray for them, to speak kindly to them, and in their example confirm what we tell them about our religion when we say, that it teaches to love our neighbors as ourselves."

"Some people," says our excellent missionary, "do not believe in missions. Then, they don't believe in history; but we can't help that, and are not much concerned about what people don't believe. What is our duty, is the only consideration. We are to preach the Gospel still, though none at all should be converted — preach the Gospel, that's *our* work — not to convert them, that's *Christ's* work; and for our comfort we may remember that he said, 'all power is given unto me in heaven and on earth,' and then added, GO YE AND PREACH THE GOSPEL; and believing his words, we would preach on till the end of the world, though not a soul was converted as we know of. But we do know of conversions. There are three men constantly at our meetings, and often take part in them, that are the fruits of missionery labor in Hongkong. The last *Foreign Missionary* contains two interesting accounts of happy death-beds of converts at Ningpo — one of a young person, the other of a woman that has suffered very much for her faith, and who has herself been an active laborer. Those who have traced the history of the Ningpo Mission, have a strange method of accounting for appearances if they do not see there the evidence of the power of the Gospel, and of God's endorsement of the Church's plan of missionary efforts. Each monthly report brings some encouraging account — the converted Chinese there, some of them, giving their time to helping in the work. The Annual Report for 1859, on pages 81, 82 and 83 give statements that are encouraging. But these are the reports of the missionaries *themselves*, we are told, and very likely exaggerated: we have no answer to make to people with that sort of incredulity and want of charity. We appeal to Christians who *know*, who have *felt* something of the power of the Gospel in *their own*

hearts, and who know that it is the power of God — we appeal to those who have a confidence in their Christian brethren who go as their agents, as the servants of the Church, to do the Church's work in foreign lands. But men tell us, '*we* have been in China, and we never saw what these reports describe.' Very likely. We know many men that have spent weeks in Canton that did'nt even know that there were any missionaries living there; their business and their associations did not bring them in contact with the missionaries. How many are there to-day in San Francisco that know much about the mission here — how few that stop here for a few days hear a lisp about a Chinese chapel? They meet plenty of Chinese in the streets, see that they look heathenish, see their temples, their idolatrous worship, and when some time in the East, they may pick up a paper with a letter from the missionary, they may say, 'well, I have been in San Francisco, but I did not see any of this — *this is all on paper*, you may depend.'

"There are Christian Chinamen in China — I hope there are two or three in San Francisco, but they do not wear broad phylacteries, they do not pray at the corners of the streets, nor sound a trumpet when they do alms. When they pray they enter into their closets — it is to be hoped."

We recommend these earnest, full hearted, eloquent remarks of our laborious brother to our readers, and his work to their daily prayers.

THE JAPANESE.

During the past month we have seen a new thing under the sun. For the first time, we presume, since the debarkation of Noah and his sons and domestic establishment, a national war vessel from the empire of Japan has been sent on a visit of ceremony and good will to an outside barbarian western nation, and our country and our city have the honor of receiving it. The Japanese steam corvette *Candinmarruh*, forty days from Jedo, with 57 men, 10 guns, arrived within the Golden Gate 17th March. The Admiral and suite have received proper attentions from our authorities. They are accompanied by Lieut. Brook, U. S. N., and Mr. E. M. Kern, late of the *J. Fennimore Cooper*. This vessel we believe is Dutch built. And we understand that the words of command in navigating it are also Dutch. We are happy to have the honor of receiving the first visit of this kind ever made by Japan. It is greatly to be desired that a proper improvement should be made of it. It is understood that the U. S. steamer *Powhatan* is to follow immediately to this port with the Japanese Embassy en route via Panama for Washington city. This Embassy, we believe, consists of two Ambassadors, eighteen under officials and fifty attendants — in all seventy persons. The commercial and political bearing of this opening of civilities with the ancient empire of Japan we leave to other hands; but as a great Christian people, it is highly suggestive and important. We hope prayer will be made unceasingly throughout all the churches that Almighty God will so overrule and bless this Embassy as to make it result in permanent peace between the two countries, and the introduction of Christianity into that empire, so that it may be added to the possessions of Prince Messiah.

NEW ORLEANS.

We take great pleasure in confessing to a very warm affection for our old home. We never see the name of the Crescent city in print but our heart swells with feeling, and if it is connected with Zion, it is with emotions not easily described

that we read of it. The *True Witness*, the Presbyterian paper of New Orleans, informs us of the recent dedication of a new and beautiful house of worship for the Third Presbyterian Church of that city. The sermon on the occasion was preached by the pastor, Rev. H. M. Smith. It was an able, well prepared and exceedingly appropriate discourse. We remember well the first beginnings of that congregation. We know something of their trials and discouragements, and also of their zeal, perseverance and liberality. They are a noble band of God's people. They have ever had our sympathies and our prayers, and now we give them our heart-felt congratulations. Their new house is an honor to them and the city. Its location is beautiful and most happily chosen — on Washington Square. Their pastor is a young man of much promise. O that he may be a man in all things after God's own heart, feeding the people with knowledge and with understanding — full of faith and of the Holy Ghost, and mighty in the Scriptures. And may the blessing of the God of our fathers rest on the dear people of his charge.

Rev. S. S. Harmon has labored faithfully for several years at Sonora, and we rejoice to hear that the new church edifice for his congregation is soon to be completed. We remember our visits to Sonora with deep interest, and shall ever be happy to know that its inhabitants are blest, and that Mr. Harmon is encouraged in his able and faithful services among them.

Rev. Mathew Macfie.— We have recently been favored with a short visit from this gentleman. Mr. Macfie is a missionary of the English Congregationalists to our neighboring city, Victoria, British Columbia. He is Scotch by birth, but brought up in England, and educated at Springfield College, near Birmingham. He has travelled also on the continent. He is an intelligent christian gentleman. We should judge that his talents, education and piety eminently fit him for the work committed to his hands. His visit was mainly to solicit aid from our citizens to build a church in Victoria, and we are happy to know that he did not return empty handed. We wish him abundant success.

Rev. Richard J. Evans passed through our city on his way to Puget Sound a few weeks since. Mr. Evans is an ordained minster of our Church from the Western Theological Seminary, and is sent by the Board of Missions to labor in Washington Territory. He will probably labor in Chambers Prairie or at Steilacoom. He was accompanied by his wife, an accomplished Christian lady, who will doubtless be an efficient helper in that great field.

The Pope's Troubles.—In England and in various cities of our own country, we observe meetings are held to express sympathy for the Pope in the crisis pending between him and the French Emperor. We shall not take the time nor the space now to extend our views on this question; but we cannot forbear saying, that we are surprised that any Catholics speaking the English language, should wish the Pope to remain the head of a temporal power. And as a Protestant, we should be sorry for Napoleon to carry out his present plan, for if the Pope becomes only and altogether Christ's Vicar, and the mere spiritual Head of the Church, his power over English-speaking Catholics will be increased ten fold; but for ourselves, as Bishop Andrews said of Calvin, we like not either Pope-king, or king-Pope.

Our Periodicals on the Agitations. — We are extremely gratified at the calm, dignified, high tone and conservatism and becoming manner in which the periodicals of our Church have conducted themselves in regard to the sectional political issues that have recently caused so much excitement both North and South. The secular press has bestowed high, but deserved praise upon them for their quiet and Christian course. We have not seen a partisan, violent or sectional word in any of them. They are law-abiding, Bible-loving and Constitution-upholding and Union-preserving journals. Fail not to read Mr. Clay's dying remarks on our four hundred and forty-seventh page.

The Bible in Schools.— It is exceedingly gratifying to see from our exchanges that right and liberal views are prevailing on this important question. The religious journals that were somewhat violent twelve months ago, are now quite temperate. Oppressive, illiberal, fanatical and unjust views in regard to any religious creed cannot permanently prevail where the press is free. The prevailing idea now is just what we have held — that some compromise must be agreed upon, or the whole system of our Public Schools will have to be abandoned. Our plan is that of Prussia or of Ireland. Even the *Presbyterian Banner* and the *New York Observer* are now in favor of using such a selection from the Protestant and Catholic versions as no one would object to.

Presbytery of California held its spring sessions during the past month in Calvary Church. The opening sermon was preached by the retiring moderator, Rev. F. Buel. The Rev. A. Williams was elected moderator for the next term, and Rev. A. W. Loomis clerk. The meetings were harmonious and the reports of the churches highly encouraging. The *Rev. Dr. Scott*, as minister, and *J. B. Roberts*, as ruling elder, were appointed Delegates to the next General Assembly; and Rev. A. Williams and W. W. Caldwell their alternates.

REV. DR. WOODBRIDGE, OF BENICIA,

Recently made a short visit to our city to attend a meeting of the Synod's Board of Regents. Dr. Woodbridge is one of the earliest ministers to this coast, and he seems to have a peculiar fixedness about him. We know that he has been urged in past years to go to Stockton and to Sacramento; but he has thought it his duty to remain where he first settled. His labors are unceasing and toilsome. He preaches on the Lord's day in Benicia, afternoon at Vallejo, some ten miles distant, and then again in the evening at Benicia. And we rejoice that his health continues good, and that his labors are blest. He is an exceedingly interesting preacher.

We learn from the *Alta* that Dr. Woodbridge was one of the passengers who came in the first steamship that arrived at San Francisco. Dr. Woodbridge not being able to attend the eleventh anniversary of the Association of the "First Steamship Pioneers," wrote a letter to the secretary, from which we make the following extract, which is a beautiful and touching tribute to that hero band: —

"So imperceptible has been the flight of years, that I can hardly credit that eleven have elapsed since that eventful morning, when beneath a cloudless sky, and on a waveless sea, our ship, freighted with so many hearts and hopes, glided

within the portals of the Golden Gate, and was welcomed by the thunder of cannon from ship and shore, with the music of the naval bands, and the rapid and long continued succession of soul-inspiring cheers. Who can ever forget that welcome?

"The thought then occurred, 'which of the forms clustered on the decks contain the hero, statesman or scholar to whom these honors belong?' and my eye turned instinctively to the warrior, who already achieved his unblemished laurels in the bloody battles of Mexico. Alas! *he* has fallen: and the name of Persifer F. Smith only lives in the annals of his country, and the hearts of friends, who still linger upon his virtues. And with him have gone many a one who that day mingled in the triumph. The gallant Marshall lies beneath the surges of the ocean; brave Fitzgerald in the sunny cemetery of Los Angeles; daring Bigelow — pierced by the hand of violence — in the dust of Yerba Buena. How, too, have more than one of the beautiful women who shed effulgence around the gloom of our voyage, gone to the land of silence! We give a tear to the loved and honored dead. But we have also a shout of congratulation for those who have won the prize. There were statesmen with us who have secured the proudest civic chaplets with which our State could adorn them; there were jurists and men of science, who have obtained a world-wide fame; there were editors, whose pen moves the community as the wind does the waves, and by whose decision, more than by throned monarchs and long-drawn armies, turn the tide of political and popular impulse; there were merchants, whose broad ramifications of trade have built our cities and whitened the ocean with sails; there were miners, whose science and labor have created the currency that is the life-blood of the world. Why need I say more? To-night, look down the festive board, and they will be seen. These are the men who have been foremost in raising California to her present greatness. All honor to them!

"Sir, from the retirement of the little glen where I live, my heart has swelled in triumph when any name from this gallant band has been emblazoned by success. And now, once more, I hail the occasion, and wish you prosperity and many returns of the day. Yours, truly,

"*Benicia*, Feb. 26, 1860. S. Woodbridge, Jr."

Episcopalians. — Bishop Kip has dedicated several houses of worship in the interior of the State during the year. Quite a large number have been recently confirmed in the Churches of this city. Grace Church congregation is about to erect a new house of worship. Their pastor, Rev. Mr. Ewer, and wife, go East on the fifth, for an absence of one year. Bishop Kip and wife are to go on the 20th, also for a year's absence. It is understood, that the Bishop goes to Europe. We unintentionally omitted to observe at the proper time, the return of the Rev. Mr. Thrall, of Trinity Church, after an absence of several months, in renewed health and vigor.

Roman Catholics in the United States have 47 Diocseses; 2,300 priests; 3,513 places of worship; 86,000 pupils in Parish Schools, and over 700 educational institutions. The Archbishop of San Francisco, in his late letter to the Pope says there are five millions of Catholics in the United States.

CONCERT OF PRAYER FOR COLLEGES.

"ACCORDING to the recommendation of the General Assembly of the Presbyterian Church, the last Thursday in February was observed by Calvary congregation as a season of special prayer for the outpouring of the Holy Spirit upon the rising generation, and especially the baptized youth of the church, the officers and students of colleges, academies and all institutions of learning in our own, and in foreign lands. A collection was also taken up for the Board of Education. The Rev. Dr. Burrowes delivered an interesting address on 'Education' as especially necessary for man's higher destiny. His remarks about the loss the church, and the cause of literature and truth had sustained in the recent death of the Alexanders and Prof. Hope, were exceedingly touching. He also dwelt on the necessity of high morality and piety in the teachers of youth, and showed that education, etymologically and practically considered, was the educing, drawing out and developing of the powers of the mind, and of the heart, so as to lead man to his chief end, which was the enjoyment of his maker in His word and works. The attendance was large and the exercises very interesting. The Rev. Dr. Scott presided."—*San Francisco Herald.*

The *Daily Times*, speaking of the same occasion, says: "*The first requisite of a teacher.*—The Rev. Dr. Burrowes delivered a calm, sensible, and timely address on the absolute necessity of considering the moral influence of a school-room, and the moral character of a teacher first of all things. Skill in teaching, tact in interesting youth, high intellectual attainments and lofty literary and scientific acquirements were certainly desirable in the teacher, but without a good personal character, without a sound morality pervading the school-room, as its atmosphere, all these were in vain. Better the child be left untaught than to imbibe immorality and irreligion with his learning. Illustrating and elaborating this thought, which all good people admit to be true, yet few remember practically, the reverend doctor closely interested his audience till his conclusion."

THE BAPTISTS are showing more zeal and power than they have ever manifested before on this coast. They are moving to increase the number of their ministers and to establish a Depository of Baptist books, for supplying this State. They will, doubtless, show themselves to be a distinct, denominational, working, powerful branch of the church here, as they have done in the older States. We congratulate them on their fair prospects.

The *Congregationalists and New School Presbyterians* are gradually increasing their strength, by a few additions from the East, to their ministry, and by the growth of their congregations. We are not aware of anything special among them at present, except their zeal to establish the College of California at Oakland.

DENOMINATIONAL BOOKS.—At the late meeting of the Baptist Convention in this city, measures were taken to establish a Depository of Baptist books in this city, for the special use of their churches, Sabbath Schools and ministers. This measure will, no doubt, contribute much to the growth of the Baptist denomination on this coast. The day has long since past when a church can be powerful without a literature, books, papers and periodicals of her own. We like the honesty of nailing their flag over their door. We wish them success.

GENEROUS AND JUST.

On New Year's day, some friends of the Rev. Dr. Bethune presented him with a purse of *fifteen hundred* dollars. These friends belonged to his old congregation in Brooklyn. He is now settled with another congregation in New York city.

The Fifth Avenne Presbyterian Church of New York city of which the late Rev. Dr. Alexander was pastor, some years since insured his life for $5,000, which, in addition to his savings, makes an aggregate of about $12,000 for his widow and children. The members of his church, however, not satisfied with this amount, have determined to raise a fund of $25,000 or $30,000 for the support of the family, and are now perfecting a plan for that purpose.

This is all right, and it does us good to record it. The Gospel ministry is a work of peculiar toil and responsibility. And men like the late Dr. Alexander have not the time to attend to money-making. Money is a talent, and to take care of it, or to increase it is a profession and business. And such a business does not become a minister of Christ. His whole soul is to be occupied with the study of God's Word, and the care of immortal souls. And as for his own wants and the maintenance and education of his children, money is necessary, so let his people liberally provide for him. It is *just* that they who preach the Gospel should live of the Gospel, and as it is *just*, it is no charity. A pastor's salary is no more charity money than the lawyer's fees, or the clerk's hire.

Unitarian Church.— We learn from the *Daily Times*, that the Rev. J. Buckingham is to go East on the fifth instant. We presume Mr. Buckingham returns to his old home in Boston. We wish him a prosperous voyage, according to the will of God. The Rev. Starr King is expected to arrive here in May next to take charge of the Unitarian Society. Mr. King brings with him a high reputation as a lecturer and orator.

Methodists.—Of the Methodists *North*, we know but little. Their Organ is not sent us in exchange, though we regularly send them the Expositor. We are content. We are able to spare light, and we shed it freely. The Methodists *South*, judging from the *Pacific Methodist*, which is a dignified, gentlemanly religious paper, are prosperous throughout the State and Oregon. The Pacific Methodist College is going ahead, and will soon be a fact. We wish it success.

Paying their Debts.—The Congregational and Baptist Churches of this city are both heavily in debt, but are now making efforts to free themselves from such embarrassments. We sincerely hope they will be successful, and that speedily.

Cumberland Presbyterians are just fifty years old. Their fiftieth anniversary was celebrated the fourth of last February. They have 927 ministers; 293 licentiates; 196 candidates; 1188 churches, and 82,158 communicants.

Theological Students.—In the Old School Presbyterian Church there are this year, 457 young men studying for the ministry.

LITERARY RECORD.

New Books. — We have received the following new works from the well-filled shelves of Messrs. *Gilchrist*, 127 and *H. H. Bancroft & Co.*, 151 Montgomery street. They are in the Appletons' usual excellent style: —

Seven Years, and other Tales, by Julia Kavanagh. This volume is three in one. Its author has appeared successfully before the public in "Adele," "Natalie," &c. "Seven Years" is French all over, and considering it is written by a woman, it is quite clever. But we are not sure that a woman ever was called to write any thing but letters and poetry. We declare on the faith of the square, and as a royal arch, that we havé as much respect and regard for women as it is lawful to have, but we do not believe that the Scriptures teach that their vocation is to write books. Their business in the world is a much higher and more important one. It is described in Titus ii: 4, 5; 1 Tim. v: 14.

History of the Four Georges. By Smucker;

Restatements of Christian Doctrine. By Rev. Dr. Bellowes, of All Souls' Church: New York — is a volume of over four hundred pages, as heavy as *twenty-five* sermons can well be. The author is hard to please in doctrines, and is laboriously struggling to catch a glimpse of the "Church of the future"; but it does not satisfy himself — nor does his *Broad Church* meet our wishes. This volume is an extended elaboration of the programme he has several times thrown out to windward before.

Evenings at the Microscope. By Gosse. It has long been a disputed point among natural philosophers and the students of natural theology, whether the microscope or the telescope furnished the best evidences of the existence and perfections of the Creator. We do not now stop to settle this controversy. We prefer to enjoy both. And surely both are wonderful instances of man's skill, and both furnish us with astonishing proofs of the Creator's power and goodness. The microscope is like a mighty geni in Oriental fable, that unlocks a world of treasures before unknown. Without it our eyes are holden so that we do not see the glories that are around us. This volume is confined to researches among the minuter organs and forms of animal life. It contains many illustrations and is rendered still more ready for use by an index. It is to us a very interesting volume.

Chambers' Encyclopædia.—We have received the 7, 8 and 9th numbers of this great work. It is a Dictionary of universal knowledge for the people. The last subject reached is the *Auto da Fe.* We have already given our opinion in favor of this work.

The above works are all well printed, and published by Appleton & Co., New York, and for sale by Messrs. Gilchrist, 127 Montgomery and Bancroft & Co., 151 Montgomery street.

Prince Charlie, The Young Chevalier. By M. Johnes: Appleton. San Francisco: Gilchrist, 127 Montgomery street.

James Edward Stuart and his son Charles Edward (Prince Charlie), and his brother Henry, who became Cardinal York. The father and two sons, the last of

the Stuarts, sleep under the dome of St. Peter's, Rome. A magnificent monument was erected over their ashes by the house of Hanover, who supplanted and succeeded them on the throne of Great Britain. The Cardinal York, the last of the Stuarts, on dying, bequeathed to George IV, then Prince of Wales, the crown jewels of his grandfather, James II. This legacy properly belonged to George, Prince of Wales, for on the death of Henry Stuart, George the Third was king by inheritance from the Stuarts, as he already was by inheritance from the house of Hanover. In this charming volume we have a brief history of James Edward's attempt to recover the crown of his ancestors in 1715. The young Chevalier (Charles Edward), was the son of James Edward, and led the almost successful attempt of 1745. This was the end of civil war in England. There are eight illustrations in this interesting work that speak as pictures only can speak.

Loss and Gain; or Margaret's Home. By Alice B. Haven. New York: Appleton & Co., and for sale by Gilchrist.

We are pleased with this volume. It is not on stilts, nor is the heroine above the angels, but an humble girl, striving, amidst poverty, toil and trial, to do right and find favor with God. The written, life-like pictures of the book are the dying Christian mother, the cruelty of the step-mother, the temptations of Margaret, her victory over revenge and her deep affection for her sister and father. The volume closes with Margaret's marriage with Mr. Churchill. It belongs to the Episcopalian school of religious books.

Edith Vaughan's Victory; or how to conquer. By Helen Wall Pierson. New York: Appleton & Co., and for sale by J. G. Gilchrist.

This is an Episcopalian novel by the author of "Sophie Krantz," and seems to be quite cleverly gotten up. Since the appearance of "Cœlebs," by Hannah Moore, there has been a deluge of religious novels. We do not say they are as censurable as the pious frauds of former ages, nor do we say that not one of them has done good service to the cause of truth; but we do say, that it had been better if many of them had never been published. Edith Vaughan is a readable story, and will do good when read.

Mary Staunton; or the Pupils of Marvel Hall. By the author of "Portraits of my married friends." New York: Appleton & Co., and Gilchrist of Mont'ry st

Whoever begins to read this volume will be apt to continue reading to the last page, and then wish it was longer. All the religion that appears in the volume is of the Roman Catholic and Episcopalian type. We could wish that every mistress of a fashionable Boarding School was compelled to read it through.

Great Facts: a popular history and description of the most remarkable inventions during the present century by F. C. Bakewell. New York: Appleton & Co., and for sale by Gilchrist.

The title describes the nature of the book. It contains illustrations, and seems to have been prepared with care.

New Night-Caps told to Charley, is a very good child's book. New York: Appleton & Co., and for sale by J. G. Gilchrist.

PHYSIOLOGY OF COMMON LIFE. By LEWES. New York: Appleton & Co., and for sale by Gilchrist.

THIS work is to be in two volumes. This is the first. It is after the French style of physiological investigation. We should think it a learned and valuable work. We shall notice it more at length, when the second volume appears.

BIBLE STORIES IN BIBLE LANGUAGE. New York: Appleton & Co., and for sale by Bancroft & Co.

THIS is a beautifully printed volume containing about sixty Bible stories in Bible language. The stories are happily selected, and as far as we have read, no liberties have been taken with the sacred text, nor are any marginal readings or notes added. There are ten illustrations in the volume. Its great excellence is that the stories are told without "morals" or "notes," and in exact Bible language. We should think this an admirable book for our schools.

GREELEY'S OVERLAND JOURNEY TO CALIFORNIA. New York: Saxton, Barker & Co. San Francisco, Bancroft & Co.

IT IS the common lot of prophets to be stoned, and of reformers to be crucified; and yet as far as we know the prophet reformer of *The Tribune* has neither been stoned nor crucified. He has, however, been often scourged, yet always no doubt for his good, and especially after the manner of the rich patriarch of Uz, with "most villainous, pestilent boils." Mr. Greeley is a close observer, and tells the people many things they ought to know, and which if they do not know, it is hardly his fault, for he has both the *caeoethes scribendi publicandi*, and the potential sinews, as well as the desire. If "money makes the mare go," as our old copy used to say, much more does it when politics are concerned, make the press. And in this instance, we are glad he has had the cacoethes to write and to publish, for his use of oil, lampblack and metal types will do California great good. If he does pronounce the Fall of Yosemite a great "humbug," he says, however, he "knows of no single wonder of nature on earth which can claim a superiority over the Yosemite valley." Mr. Greeley writes strongly about Kansas, the Government, the Mormons, and steamship fevers, and barely escapes with his life from making his grave under the gulf stream. He does not however tell us all these things in this volume. He has always seemed to us rather superficial for a philosopher, though he aspires to have the fame of one in ages to come, and rather *fussy* for a good traveller. He writes English with ease, and is no doubt a benevolently disposed gentleman, who would consider the country saved, if he were elected the next President, or could even nominate the next incumbent of the White House. It is not expected that we could always say *amen* to brother Greeley's preaching; but we have a clear conscience in responding to his concluding remarks. "Men and brethren! Let us resolve to have a railroad to the Pacific—to have it now. It will add more to the strength and wealth of our country than would the acquisition of a dozen Cubas. It will prove a bond of union not easily broken, and a new spring to our national industry, prosperity and wealth. It will call new manufactures into existence, and increase the demand for the products of those already existing." So mote it be. And until it can be, let us have a daily overland mail and a telegraph. Then we shall *feel* that we are in living sympathy with our brethren and our *old* Homes.

Commentary on Solomon's Song.—This work is by Rev. Geo. Burrowes, D. D., formerly Professor of ancient languages, and president of Lafayette College, Easton, Penn., and now Principal of the Classical School in this city. It is a neat and dignified volume of 527 pages, from the press of W. S. Martien & Co., Philadelphia, and is for sale by Messrs. Gilchrist and Bancroft & Co. and Allen & Spier of this city. We observe also with pleasure that a new edition has been called for in the East, and is now in the press. The conception, plan and execution of this work are evidences of ability, purity of taste, ripe scholarship and piety that are found combined so happily in but few authors of our day. We have a Preface, a learned introduction, summary, and translation, and then an analysis and commentary. The Introduction alone entitles the author to a place among our first class theological writers. It is a well written, learned and exhaustive essay that should be published in all our literary and religious journals. We have said before, and take pleasure now in repeating it, that this volume of Dr. Burrowes has already received, and most justly so, the highest commendations from some of the ablest and best judges of such works in Europe and America. We present the following as a specimen of the testimonials to which we refer: "It is little to say that it is the best Commentary on 'The Song;' it is one of the best Commentaries on an Old Testament book which it has ever been my happiness to peruse. For I have seldom found one which so delightfully combines scholarship and sound judgment with the devotional spirit, or one in which the results of much reading are so gracefully interwoven with the author's independent thinking. The book is especially valuable as a specimen of a kind of Commentary much wanted in the present day — bringing out as it does, the poetical charms of the inspired writer, and so commending the study to men of literary tastes. Almost the very day that I received your volume, a gentleman consulted me about a friend of his who had been sceptical, but who had now got the length of believing in the Bible as a divine Revelation generally, but who still stumbled at The Song of Solomon. I advised him to go at once and get your book, which he said he would. I do not know if I shall ever hear the result, but I suspect there are not a few to whom, in the same way, your work will be a word in season."—*Rev. James Hamilton, D. D., Regent's Square, London, Author of Life in Earnest, &c.*

More testimonials of like nature are crowded out, but shall appear in our next.

Ladies' Relief and Protection Society.—We rejoice that this noble institution has recieved *five thousand* dollars from the Legislature. This, with a like amount raised by subscription in the city will enable the Society to build a Home, which is greatly needed. Among our charitable institutions, and we have many, no one is better managed than this one, nor is there any one more deserving a liberal support.

The Two Exceptions.—Our neighbor of the *California Home Journal*, an able and dignified weekly publication, in which there is nothing to offend the taste of a refined family, says: "Two religious publications, the *Pacific Expositor* and the *Pacific Methodist*, have brought much scandal upon the true faith by refusing to admit bigotry and fanaticism into their columns. They have been justly denounced by their contemporaries of the church, for this departure from a time-honored custom."

"The Higher Life," by Rev. Mr. Boardman, of Los Angeles, has been already recommended by us, and offered for sale for some months in our book stores. This work is highly appreciated in Great Britain. We are permitted to make an extract from a letter of a distinguished authoress, Miss Marsh, to the author. Miss Marsh is bringing out an English edition of Mr. Boardman's volume, dedicated to her aged father, who is a clergyman: —

Kent, England, October 27, 1859.

Rev. and Dear Sir: Will you allow me to express my deep and earnest thankfulness to God and to you, for your clear, beautiful and invaluable statement of the fulness of the Christian's privileges in your admirable book "The Higher Christian Life." Seldom, if ever, have I found a human channel so filled with living water for me. And the thing which I have so longed to say to others — *that all life and strength and holiness and joy are folded up in this one word Jesus* — *you* have said so powerfully and beautifully, that I long for it to be known and prized throughout my country. * * * * In consequence of this desire gaining strength, after earnest prayer for guidance, I am about to publish an English edition (now in the press), with a preface expressing my own deep obligation to you, under God.

Believe me dear sir, your obliged friend in the Lord Jesus,

Katherine Marsh.

Southern Presbyterian Review failed to reach us from January last till this January. We have been happy to be an agent for this work from the beginning. The January number for 1860 is very able. We particularly desire the October number of last year.

The Princeton Review for January is an able number. The article on the *Primeval period of History*, is probably the last article contributed by the late Dr. J. A. Alexander.

Presbyterian Magazine, by Dr. Van Rensselaer, is always full of interesting matter. We should be happy to receive orders for a hundred copies with the subscription in advance for each of these standard periodicals.

Scottish Presbyterian, of Louisville, Ky.—We are glad to recieve the 1, 2, 3 and 5th numbers of this monthly. Will Mr. Gordon send us the fourth number? It is an ably edited Magizine.

The Baptist Circular has appeared again in an improved condition. It informs us that after July next, it is to be issued from this city, twice a month, and by the Rev. Mr. Cheney. A loud call is made for an increase of subscribers. It is an intensely Baptist affair, but we do not complain of that. It shows its colors, and is respectful and dignified in its bearing towards other denominations. Our Baptist brethren are right in having an organ. No denomination does itself justice without one. Nor can the truth be advanced without the aid of the press, and in a new country it is especially needed.

Editor's Easy Chair.—We have often heard of this piece of furniture, supposed to belong to an editor's sanctum, but we have never seen it. For a number of years we helped to conduct a religious weekly paper before coming to this State, but neither then nor now have we found the *easy chair*. We believe it to be a myth. It is true, however, a large subscription list and prompt payments make the chair quite comfortable; but even with a full treasury, there is so fearful a responsibility for the use of printers' ink, that we are ready every day to ask *who is sufficient?* And does any body but their wives and starving children pray for editors?